

CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, DECEMBER 21, 1838.

NO. 40.

THE CHRISTIAN SECRETARY.

IS PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance on Main Street.

Terms.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All letters and communications on subjects con-
nected with the paper, must be addressed to the Ed-
itor—post paid.

Printed by HURLBUT & WILLIAMS.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for December,
GREECE.

JOURNAL OF MR. LOVE.

Oppression and Slavery.

In the cities and large towns of Turkey, especially where there is a large Greek population, the political condition of the Greeks is tolerable. They have, in part, their own laws, and the amount of exactions to be paid to the government is more clearly defined, and more generally understood. In such places are also to be found enlightened and affluent men of the Greek nation, who, with others, have not in many cases been wanting in exertion to elevate the character and condition of their countrymen. As far as they have been successful, so far the Mussulman oppressor finds himself in contact with power, with which it is not so easy to cope. Cases of individual oppression, however, are not wanting, even in those places, where the Greek is most free.

In the villages of Turkey, where the Greek population is small, and in country seats, the case is widely different. Neither learning nor affluence exists, to withstand the encroachments of the oppressor; and neither property, liberty, nor life, is sacred. The Greek here enjoys but few of the privileges which a gracious God has bestowed upon man. If he travels, he must obtain permission, and pay for it. And if he purposes to remove from the kingdom, the exactions are so great, that it is, frequently, beyond his power to meet them. If he passes a place where toll or duty is to be paid, his is frequently five or six times as large as that of other men. His industry, in every form, is taxed most exorbitantly, frequently to the amount of half, or two-thirds, of the gross gain. Then he must tax on his person for his protection—a thing, indeed, which he by far too sparingly enjoys. Some of the taxes, as, for instance, the last mentioned, are required as a regular tribute to the porte, while most are the illegal exactions of local governors. I learned of cases where, upon some trifling pretence, the entire property of Greeks had been seized, while the sufferers were unable to obtain permission from the local authorities to go to Constantinople for the recovery of their rights.

The right of liberty is violated in Turkey not less than the right of property. Domestic slavery is extensive, and the condition of the slave is wretched in the last degree. Slaves in the south and western parts of Turkey, (and of other parts I am not well informed,) are Greeks. Many of them were children stolen or captured in the time of the Greek revolution. Hundreds were taken in this manner, at the fall of Missolonghi, a town on the opposite side of the gulf from Patras. Many of the slaves are, at the present time, gaining their liberty. Some are redeemed by their friends in Liberated Greece. Others, nearer the borders of the kingdom, effect their escape by flight. One of this last number, a lad about sixteen or seventeen years of age, on my return, was among the company of passengers from Vozitza to Missolonghi. On the morning I left Vozitza, the boat of a consul at Preveza arrived before sunrise, with a young Greek female, who had been rescued from bondage the night before. Females compose a large majority of Turkish slaves. I was informed that in many places in Turkey, parents never permit their daughters, after twelve years of age, to be seen alone from their dwelling, lest they be seized and dragged to the harem of some Turk. Cases of the kind are said to exist, where parents have lost their children, with no hope of ever beholding their faces more, while, at the same time, they had every reason to believe, that their children were confined in the harem of some monster in their own village. They are thus sometimes stolen at the tender age of eight or nine years.

I have already alluded, in general terms, to the condition of the Turkish slave. A single fact will serve to illustrate what numbers are called to endure and suffer. At Salonica, a slave was commanded to be the passive sufferer of the most brutal of all ices. The lad refused. And the master (the monster!) took up an axe, and struck him dead on the spot. I am told that, in Turkey, no investigation is taken of murder committed by the master on the person of his slave. This master is still a quiet inhabitant of Salonica. Hitherto I have spoken of things in Turkey, affecting, more or less, the condition of the people in general;—hereafter, my remarks will be confined more to localities. I shall begin with

Salonica.

The population of Salonica is difficult to state with exactitude. No census has been recently made, and those previously taken, cannot, from the state of things, be relied upon as accurate. The rayahs of Turkey, as I have already intimated, pay the sultan an annual poll tax.—Hence it becomes at once a matter of interest with them, to represent their number less than it really is. If, when their number, in a given city, is forty thousand, they can report but thirty thousand for tax, the ten thousand is gained. For this reason both the Greeks and the Jews of Salonica not only state their number less than it really is, but they seize upon every occasion and circum-

stance to represent their population as diminishing. This, perhaps, should not be attributed entirely to an intention to deceive; for it is true that the population has, for some years, been fluctuating. The cessation of its land trade with Germany, and the destruction of the flourishing and wealthy capital of Ali Pacha, of Albania, deranged the business of many, and caused more to seek a residence in other parts. The Greek revolution, and its political consequences, called many away. The plague, the last two years, is said to have found here ten thousand victims.—(The half of that number, I think, would be nearer the truth.) From these facts, it is not wonderful that my inquiries were not unfrequently met with most contradictory statements. It is the opinion, however, of those at Salonica who are least interested in the statement, and who have had the best opportunities of being correctly informed, that the population of the town is, and has been for some time past, increasing. The commercial privileges lately granted them by the sultan, and the opening and increasing trade with other nations, especially with England, have given to business a new impulse, and there have not been wanting men to step in at every opening, in all the various departments of industry.

Salonica must contain, at present, not far from twelve thousand families, or about sixty thousand souls. Of these, nearly one half are Jews; one-fourth are Turks, exclusive of soldiers quartered in the city; one-fifth are Greeks. Of Dumechs, (three sects of a species of Mussulman Judaism,) there are about two or three thousand souls, and about two or three hundred Franks. The Jews were driven thither many years since from Spain. Their domestic language is still a corrupt Spanish. Very many also speak the Greek, and many the Turkish. The Franks generally speak the Greek, making, with the Greeks themselves, at least one half of the population who understand the Greek language. The business men are chiefly Jews and Greeks. The former, I should think, have been the more successful.—Many, nevertheless, are wealthy among the Greeks.

Steam navigation has opened between Salonica and Smyrna. A steamer plies weekly between the two places, via Dardanelles. Whether another will also run direct to Syria, seems now to be rather doubtful.

The climate of Salonica can scarcely be said to be salubrious, nor is it yet very unhealthy.—Fever and ague, the most common disease, is very prevalent; so that rare is the instance that a foreigner escapes. It is not uncommon to have returns of it annually for years. It is usually, however, rather light than otherwise, in its form, and is never known of itself to terminate fatally. Gastric fevers also sometimes prevail in the autumn. The situation of the town I should hardly think to be unhealthy. The streets, wide for a Turkish city, are less filthy than if they were not paved; while their gradual slope towards the sea, allows of their being washed in many parts by the rains. The city is well furnished with excellent water. I think its unhealthiness, therefore, is chiefly to be attributed to fasting and feasting—eating crude vegetables and unripe fruit, (a habit to which the people are particularly addicted,) and exposures to the evening air of summer and autumn. Westernly from the city, and about twenty minutes distant from its walls, is a delightful promenade—a grove of thrifty oaks. This, I fancy, proves an unprofitable pastime to many, towards the close of the day.

The winter of Salonica is what is termed in the Levant, severe; that is, the snow, which falls frequently in the winter months, remains upon the ground, ordinarily, from twelve to thirty-six hours; and ice, made during the night, sometimes does not melt away in the sun the following day. The wind which blows from the neighboring mountains, makes the sensible cold much greater than that indicated by the thermometer.—The summers are not warmer than in New-England, and but little more protracted.

The plague which appeared in Salonica the last two years, was, in the summer of 1837, unusually severe. There were probably not less than five, six or perhaps seven thousand deaths. It was peculiarly mortal—but very few recovered; I am told, not more than five or six in a hundred. Among the Franks no case occurred. There is said to be little or no danger of an attack, if one keeps himself strictly under the regulations of house quarantine. This will not allow of the prosecution of any public business. The intercourse of a missionary with the people, in such times, would be, unless he were a physician, entirely cut off, except with a few intimate friends. In the summer of 1836, but few cases of the plague occurred. Previous to that year, it had not appeared at Salonica for twenty-two years. It is confidently hoped that the quarantine regulations of Turkey in Europe, just gone into operation, will afford an effectual barrier to its spread hereafter from Constantinople, if it does not succeed in eradicating it entirely from the kingdom. Expectations are the more sanguine, from the success which has attended quarantine in Syria, and indeed throughout the Levant.

The rayahs of Salonica are chiefly Jews and Greeks. The main features of their condition resemble, in general, those of their brethren elsewhere. They have, however, some peculiarities.

The rayahs of Salonica (and I might also add the Turks,) are said to be, in general, a very peaceable people. It is well known that the Greeks of this city, in the time of the revolution, could not be induced to join the revolt. They are also very frank and affable. To this I can in some degree testify myself. I am happy also to add, that some of the Greeks, holding the sacred office, are said to sustain a good moral character, and interest themselves, in some degree, in at least the temporal welfare of their countrymen.—This is true, I am told, of the archbishop. It has been said that he secretly disapproves of the patriarch's inflammatory circular of 1836, ordering the Modern Greek scriptures to be burned, &c.

&c. He is a man of great influence and spiritual jurisdiction; has seven bishops under his control, and hundreds, perhaps, of the lower clergy.

The number of Greek ecclesiastics of Salonica, it was difficult to learn. There are, however, some sixteen or eighteen large Greek churches, and eight smaller ones. Some of the larger, I understand, are not occupied at present.

There is no school in Salonica for girls. A very few sometimes attend the boys' Lancasterian school, which at present contains two hundred scholars in all. This is the only Greek school in Salonica, and the privileges enjoyed in it are very inconsiderable.

There are two Catholic schools—one for boys exclusively, containing in the month of February seventeen scholars; the other has about the same number, and is for small children of both sexes. I found myself too busily employed while at Salonica, to make very particular inquiries respecting the Jews and Turks, except so far as those inquiries had reference to the condition also of the Greeks. I learned that the Turks had some children in their schools, and that the Jews in theirs had many; but that the condition of the schools is such, that the children learned little else than vice. Particularly so of the Turks. The instruction given to a few Jewish children in the French language, by some ladies, in domestic schools, was of a better character.

The Franks are chiefly Catholics; not more than eight or ten individuals of Protestant connection. They are English Episcopalians, and Swiss Calvinists. Formerly they were more Protestants; but their generation has nearly passed away, and their children, in almost every case, have become united with the Greek church.

Personal safety of missionaries laboring in Turkey.

The Turk is almost always viewed in an unfavorable light. His faults are very prominent, and make a stronger impression on the mind of the traveller, than his virtues. The latter, therefore, are not unfrequently passed over in silence, while the former are set off in all the coloring of graphic delineation. If we contemplate the Turk in his relation to the Greek rayah, it must be confessed that his tender mercies are cruel. And why? Because he is unaffected by the glorious gospel of the blessed God, and swayed by the strongest impulses of self-love. Every interest of the two parties, political and religious, (if indeed they may be said to have a religious interest, apart from their political,) are diametrically opposed. The Greeks in Turkey in Europe, are a great body of people. The Turk knows full well, that nothing is wanting to his enemy, but the occasion and the effort well directed, and his country is at once convulsed with revolution, and the high claim to Constantinople, as the metropolis of the imaginary Modern Greek empire, is realized. A Modern Greek seer has foretold the fall of Constantinople in the year 1840. The prophecy is in print, with a wide circulation, and regarded by thousands as inspiration. The Turk looks with alarm upon every indication of the rising power of his foe; and he knows no other way of policy, or safety, but to crush it. To me it is not wonderful, that a law should be found in Turkey, punishing with death the treason of passing from the allegiance of the False Prophet, to the standard of this Politico-Christian church.

But to the subjects of other governments, I do not learn that the Turk is either unkind or unkind. He seems to have no disposition to infringe upon their rights, civil or religious. The time of the janizary is passed by. That fearful body of men is no longer known in Turkey; and the stranger, instead of being called 'infidel dog,' is treated with a respect not ill becoming him to receive, even in a Christian land. At least, so I found it, and to the same fact I had ample testimony from others. It is, therefore, the Turkish vassal, and not the stranger, that suffers from the harshness of Turkish character.

One thing particularly contributing to this respect, I must not pass over in silence—I mean consular protection. A stranger, if he has placed himself under such a protection, is accountable, in his civil relations, to his consul, and him only, for all his conduct. This is a law which every body in Turkey seems to understand and regard. When such a protected person violates a law of the land, complaint is entered against him to his consul; whose business it is to take the individual and judge him, not according to Turkish law, but according to the laws of the country of which himself is the representative. This regulation is well adapted to secure for foreigners respect; and while, on the one hand, it protects the individual from every species of lawless violence, it allows him, on the other, the full enjoyment of the rights and immunities of his own country.

From the S. S. Treasury.

THE GLEAM OF HOPE.

One of the most thrilling incidents I have ever heard, was related to me by a well-known traveller in our western wilds, as having occurred to himself. When taken in connection with the reflections to which it may give rise, it may be interesting to the readers of the Treasury.

The gentleman was travelling beyond the Rocky Mountains, from the Columbia River towards Mexico, through California—a route which it is probable no white man ever travelled before. He was accompanied only by an Indian guide, with whose language he was unacquainted; and consequently he was little better than absolutely alone, in a region where they knew of no settlements within many hundred miles. In this wide solitude he was attacked with fever and ague.—Being without shelter, or comfort, or appropriate remedies, his disease made fearful progress. Still he endeavored to pursue his way, his only hope being that his strength might hold out till he could fall in with some remedy to combat the disorder. But at last he became utterly unable to proceed farther, and he sunk down exhausted.—Feeling his hopeless situation, he prepared for his expected dissolution, giving such directions to his guide as he was able for the disposition of his

papers and effects, and to convey information of his fate to his family, and then laid down to die.

In the course of the night, which he apprehended would be his last, he was aroused by the crowing of a cock, at a short distance from him! What his sensations must have been at so unexpected a sound, it is impossible for us to conceive. Visions of his native New England, of rural life, of home, and of the kind hands of friends ministering to his need, suddenly burst in upon him; and hope was rekindled in his bosom. Still it seemed that so familiar a sound, in so wide a wilderness, could be nothing but the feverish excitement of the brain.

The guide was despatched in the direction of the sound, and a party of hunters were found encamped at a very few rods from him. On being made acquainted with his condition, they delayed their journey, and administered quinine, with which they happened to be provided, and which is known to be almost a sovereign remedy for his complaint; and in a few days he was able to accompany them to their trading post, where they afforded him every comfort and care which they were capable of, and he ultimately recovered.

The application which may be made of this relation, can hardly fail to have been anticipated.—How analogous is it to the condition of lost and ruined man! Into such a position is all mankind brought by Adam's transgression—so hopeless indeed, that the wisdom of angels could not devise a means of escape, consistent with God's truth and honor. But when earth 'gave signs of what all was lost,' then He, in almighty wisdom, devised a means of escape, and proclaimed, thro' the gospel, his only begotten Son, a ransom for sinners—a Saviour, able to save to the uttermost all who will come to him—a light to them that sit in darkness and the shadow of death.—At this the multitude of the heavenly host broke forth into joy, saying, 'Glory to God in the highest, and on earth peace.'

So too, the awakened sinner, when brought to a sense of the dreadful malady of sin by which he is affected, and realizing that he has no prospect before him but death, what are his emotions! He tries every thing which he has, or which his own ingenuity can invent, but finds that he has nothing that will in any way control or mitigate his malady. He, in faithlessness, is tempted to believe that he is too far gone for any thing to reach his case—he is the chiefest of sinners. Must he die? Is there no balm in Gilead? Alas! hope in any visible aid fails, and he feels that he must yield to his fate. Just then it is, that a peaceful and mild voice is faintly heard proclaiming,—

"There is a great physician near,
Look up, O fainting soul and live,
See, in his heavenly smiles appear
Such ease as nature cannot give."

Then it is, when help in himself or his fellow-man ceases, that hope gleams through the thick darkness; the first gleam of hope is succeeded by a hope 'full of immortality,' a 'love which casteth out fear,' a 'joy unspeakable and full of glory.'

While there is such a remedy for the sin-sick soul, one by which we trust ourselves have been healed, should we not be zealous in recommending and distributing it to others?

"Should we to souls benighted, the lamp of life deny?"

Our unregenerate friends are around us—the heathen sit in darkness and the shadow of death, and if the glad news of salvation is not carried to them by those who know its value, on whose head must their condemnation rest?

THE PASTOR'S SURVEY OF HIS FLOCK.—It is recorded of a great monarch of antiquity, that when on the eve of invading an enemy's country, he beheld the land covered with his forces and the sea swarming with his ships, he felt a momentary flush of triumph, and magnified himself on his greatness. But, within a short space, his joy was turned into sorrow, and he wept. His courtiers, surprised at the sudden alteration, asked the cause. He told them that he wept at the reflection, that of the myriads before him, not one would be left surviving in a hundred years.

Something like this is the feeling of the Christian minister, when he looks round on a numerous congregation. Vast indeed as was the armament of Xerxes, his feelings must yield both in depth and intensity, to that of the preacher. His views, we must conceive, were bounded by the present life; and he wept at the sweeping triumph of death only as the last of human evils. But, the minister of Christ looks deeper into the abyss of futurity. It is his privilege to know not only that 'it is appointed unto men once to die, but after that, the judgment.' As the illuminated eye of the prophet beheld the countless multitudes of his countrymen as in the valley of decision—that valley near Jerusalem which an ancient Jewish tradition pointed out as the final gathering place of their nation—so does the minister of Christ look forward to the period when he shall meet those to whom he has preached the gospel of salvation, at the time and place of final decision, even before the Son of God.—Rev. F. Kilkert.

From the N. Y. Evangelist.

ENVY.

'CHARITY ENVIETH NOT.' It is not grieved but gratified to see others more prosperous and wealthy, more intelligent and refined, or more holy. The extension of holiness and happiness is an object of rejoicing to the benevolent mind, without reference to himself.

There are some persons who are always complaining of the rich, and fretting about the aristocratic spirit of those whose rank or station, education or mental endowments, place them in any respect above themselves. This is a sure indication of an envious spirit. There may be, in these respects, some ground of complaint; but place these persons in the situation of those of whom they complain, and where the latter are aristocratic, the former would probably be tyrannical; and where these are proud, those would be arrogant.

An envious disposition argues, (1.) A want of

self-respect. If we respect ourselves, we shall not desire the factitious importance arising from wealth, so much as to grieve that others have more of it than ourselves; nor shall we be willing to concede so much merit to the possession of wealth, as to suspect those who have it of esteeming us the less, because we have it not. (2.) It argues a want of benevolence. The truly benevolent mind desires the increase of rational enjoyment, and will therefore rejoice in the happiness of others, without respect to his own. (3.) It argues a want of magnanimity. The truly great will rejoice in the intellectual and moral elevation of others, as adding so much to the sum of human excellence. But the envious person cannot bear to see any person elevated above himself. This is the spirit that brought Haman to the gallows, and Satan from the seat of an angel to the throne of devils. (4.) It argues a narrow selfish spirit—a little and mean mind. The law of God requires us to love our neighbor as ourselves, and reason commands the requisition. But the envious person will hate his neighbor, if he cannot be permitted to love him less than himself.

No person can be happy who indulges this vile and hateful temper. It is a disposition which can never be satisfied so long as there is a superior being in the universe. It is aimed ultimately at the throne of God; and the envious person can never be happy while God reigns. We ought to cultivate the habit of being pleased and gratified with the happiness and prosperity of all others; and constantly to seek the grace of God to enable us to exercise a spirit of genuine benevolence towards all, especially those who are in any respect elevated above us.

ADVICE TO THE CHRISTIAN SOLDIER.

The Christian is often in Scripture called a soldier. And there are some things which belong to a soldier, which every Christian ought to regard. Especially, we might mention the following: 1. He should look well to his captain. 'Looking unto Jesus, the author and finisher of his faith.' Looking to him inspires courage; as the soldier seeing the valor of his captain, feels determined to imitate him. 'Now consider him who endured such contradiction of sinners against himself, lest ye be weary, and faint in your minds.' 2. A Christian should exercise himself in the use of his arms, as well as a soldier. The word of God, which is the sword of the Spirit, should not be laid aside. Nor the shield of faith; where-with he is to quench all the fiery darts of the devil. 3. Paul exhorts him, not to entangle himself with the affairs of this life; if he would please him who hath chosen him to be a soldier. And certainly, there is nothing so injurious, as to have the mind ensnared with worldly cares.

4. It is the duty of a soldier to be on his guard and watch, lest he be taken on surprise. And here the Christian soldier much more than any other, is in danger. He is even encamped on the enemy's ground; and a cunning enemy he is. 5. Be contented with the place your commander has assigned to you. He knows which place is best for you, and where you can fight to best advantage. You may think that your lot is a hard one, but ye have need of patience, that after ye have done the will of your Father who is in heaven, ye may receive the promises. 6. Beware not to use any carnal weapon; for they will break bones, but not temptations. David could not go forth with Saul's armor on. He chose to go with a sling and a stone, and in the name of the God of Israel. Christian soldiers must go in the same name; it is a whole coat of mail; yea, it is a strong tower, in which ye shall be safe. 7. Take the resolution of an old soldier; who said, 'I fight not as one that beareth the air.' That is, a person who makes a great noise about religion, but subdues not his lusts and evil passions. 8. But, a Christian soldier different from all others, must not fight in his own strength. Captain Peter once did, and he was overcome, even by a servant girl. But like David, when he said, 'I will go in the strength of the Lord; I will make mention of thy name, and of thine only. He succeeded. 9. Often look at the example of those old soldiers who fought in ancient times. Think of the honor to which they are exalted; and the rich recompense they now possess. 10. But especially remember, that there is a crown laid up, for all who shall fight the good fight of faith.—Eastern Baptist.

A HOLY SABBATH.—It is as a kind of transfiguration day, shedding a mild glory upon every creature, and enabling us to view the concerns of time in connection with those of eternity. Through all its happy hours we sit as on the holy mount, looking back with gratitude, and forward with confidence, taking sweet counsel together for the advancement of our highest interest, and scarcely considering ourselves as inhabitants of the lower world. Some interesting passages of Scripture, or some choice piece of divinity generally furnish the matter of our discourse; and while we endeavor to attain a clear and comprehensive view of the subject under consideration, a divine light sometimes breaks in upon us, satisfying our doubts, exalting our conception, and cheering our hearts.—Through these flowery paths we continue to allure each other onward, (first one of us taking the lead, and then another,) refreshing our spirits and feeding our immortal hopes amid a thousand glorious appearances, till the new Jerusalem itself bursts upon our eyes, from whose holy walls we hear the voice of harpers harping with their harps.—Spir. it and Manners of the Age.

BOLINGBROKE.—When Bolingbroke's works were published by David Mallet, Johnson pronounced this memorable sentence upon the noble author and his editor: "Sir, he was a scoundrel and a coward; a scoundrel for charging a blunder-buss against religion and morality; a coward, because he had no resolution to fire it off himself, but left half a crown to a beggarly Scotchman, to draw the trigger after his death."—Disswell.

Seventy-five were baptized lately at Rome, New York.

REVIVALS.

From the New Hampshire Baptist Register.

INTERESTING INTELLIGENCE.

Brother John Peacock in a letter dated Keene, Dec. 31, 1838, writes to the editor as follows: It may not be uninteresting to you to know that in this section of the State, where we have so many things to discourage us, we are not wholly left of God. Some mercy drops have recently fallen upon our friends in Dublin. This is an old church after which our Association was named. The cause here seemed to languish. The Church, though once large and flourishing, had dwindled to about 33 members who were struggling hard to sustain the cause. Their funds were exhausted, and they were expecting to be destitute of preaching this winter. A few would get together on Lord's day and pray for Zion, and some of the members felt that something must be done or the cause must go down in that place. A protracted meeting was appointed on the 15th of last month; but it commenced under very discouraging circumstances. It rained the first two days, which made the going bad, and but few attended.

Prejudices were existing against such meetings, which made some stand aloof. The district schools were in operation which prevented others from attending. But the few who did attend, labored to get their hearts subdued to God, and to humble themselves in his presence, nor was it in vain. On Monday evening, 6 arose for prayer, this led us to thank God, and take courage. The meeting increased in interest, and in numbers. Backsliders were reclaimed. Several who have had hopes were convinced of their neglect of duty, while others were brought to feel their need of Christ. On Friday, the 23d ult. we were permitted to go to the water, when seven were baptized with Christ by baptism. Last Wednesday, 28th, I visited them again, and baptized two more; all of this number had indulged hope previous to the meeting. Some of them many years, but had not strength to do their duty.

A number have been hopefully converted since the commencement of the meeting, who will doubtless be baptized soon; several others were very anxious when I left.

They now have a prospect of constant preaching. O praise the Lord for his goodness and for his wonderful works to the children of men.

It is the Lord's doings, and is marvelous in our eyes. Our prospects in Keene are also rather encouraging. Since I came to this place, 4 have been baptized and 14 added by letter. Our little church appears well united; the Sabbath School interesting, and our congregation is increasing and attentive. We now hold our meeting in the village.

O pray for us that we may be the humble, devoted, successful followers of Christ.

Yours, in the Gospel,
JOHN PEACOCK.

From the Baptist Record.

LAMBERTVILLE CHURCH, N. JERSEY.

LAMBERTVILLE, N. J. Dec. 7, 1838.

DEAR BROTHER ALLEN—The Lord has visited this place once more. A meeting of days commenced about two weeks since, which has gone on with increasing interest till now. About thirty or forty have hoped in Jesus, and a general solemnity pervades all classes, and conditions of men, in this region. We still hear the master saying go forward. When we shall close we know not. May God make and keep us humble, increase our faith, and let us see "greater things than these." Pray for your brother in Christ.

T. KETCHAM.

FROM GERMANY.

A line from brother Oncken, dated Hamburg, Oct. 15, 1838.

DEAR BROTHER ALLEN—The Lord is greatly encouraging us in our blessed work, and almost daily additions are made to our number. I am on the point of setting off for the South, and hope when I have a little more leisure, to make interesting communications to you. The Lord reigneth, let Zion rejoice.

Mrs. Judson's likeness, and the map of Burmah are quite ready, and the printing is drawing to a close. I print 5000 copies, from which you can form some estimate as to the expense. My disbursements exceed my receipts already, and only about one third this expense is paid.

REMARKS.

Those friends who have contributed for the publication of Mrs. Judson's Memoir in the German language, under the superintendence of brother Oncken of Hamburg, Germany, will be gratified to learn from the above, that the work is so nearly accomplished. The bill of exchange on Hamburg for \$104 25, which by order of the Managers of our Tract Society, was forwarded to brother Oncken on the first Sept., has probably reached him by this time. It is expected that this sum will not be sufficient to defray the expense; but if it should, brother Oncken needs more funds to enable him to finish the publication of Pengilly, in Germany, a work which he has commenced. We hope, therefore, that every Baptist who feels the importance of circulating Pengilly's excellent treatise on Baptism in Germany, will come forward liberally to the aid of this work without delay.—Baptist Record.

DEPARTURE OF MISSIONARIES.

On Thursday, the 6th inst., our missionary friends sailed from this port, (Union Wharf,) according to previous arrangement, about 4 P. M., in the ship Aphorpe, bound to Maulmein. The company consisted of five, viz: Rev. Mr. Goddard and wife, Rev. Mr. Slafer and wife, and Mrs. Mason, who returned to this country some months since, and is now going to resume her labors with her husband at Tavoy. Mr. Slafer's health had so far improved that he was able to ride to the wharf, though he was still evidently in a feeble state.

On account of the coldness of the season, no public services were held at the ship. A few friends, however, assembled in the cabin just before the moment of parting, and bowed together before that God in whose hands are the winds and the waves, the life and health of every living thing, the hearts of all men, and the prosperity of the Church, and united with Dr. Bolles, the senior Secretary of the Board, in an address to the

throne of grace; after which it was announced that the ship was ready to cast from her moorings, and commence her journey on the trackless ocean.

The parting was solemn and tender. Brothers, sisters, room-mates, and friends, endeared by ties stronger than natural affection, were now to part to meet no more in life. It was a moment of unutterable tenderness, when words had lost their power to become the messengers of the heart. But there were no boisterous expressions of grief—all was calm. In tones of subdued tenderness, each bade the other farewell, till that future meeting which knows no lingering look, no parting sigh.

There is no parting on earth, so solemn, so tender, which brings the soul into such near communion with eternity, and with heaven, as the parting with missionary friends. Why do they go—when every feeling of their hearts and ours, unite to keep them near us? It is the remembrance of a Savior's dying love—it is the thought of perishing millions that urge them on. These thoughts bring eternity near, and shut out earthly considerations. They call into exercise feelings so far superior, that the mere earthly propensities of attachment and affection are consumed and forgotten.

We regard this little band, though small in number, as a precious offering to the missionary cause. Oh that the number might have been increased seven fold. But on them we bespeak the prayers of the people of God, that it may please him to give the winds and waves a charge to waft them safely to their chosen shore, and give them abundant entrance to the heaven, for whom they desire to labor.—Chr. Watchman.

RESOLUTIONS OF THE LATE MRS. JONES.—Under date (April 12,) says the American Baptist Magazine for December, Mr. Jones has forwarded a set of resolutions, drawn up by Mrs. J. for her private use, the excellence of which, while it renders an undesigned tribute to her worth, entitles them to general perusal and observance. Mr. J. says in regard to them,—

My dear wife was a person who resolved cautiously, but her resolutions were most vigorously and perseveringly fulfilled. Hence you may see a deliberation of her feelings and life, drawn by her own hand, in the enclosed memorandum, which I found folded up in Doddridge's Rise and Progress, which work she was using for daily devotional reading. She read it the evening before she died, page 1668, Am. Tr. Soc's edition.

Resolutions for 1838, to be read over every night and morning.

- 1st. Make no unnecessary complaints regarding indisposition of body, or vexations from others. "In your patience possess ye your souls."
- 2d. Never show anger or vexation to any children or servants, or any one. "Let all bitterness, and wrath, and anger, be put away from you."
- 3d. Never be impatient of interruption. "Charity suffereth long, and is kind."
- 4th. Speak of the faults of none unnecessarily. Put the best possible construction on the conduct and remarks of others, noticing what is good in them, and keeping in mind my own infirmities. "Speak evil of no man." "Charity thinketh no evil." "Each esteeming others better than himself."
- 5th. Avoid unprofitable conversation. "For every idle word which men shall speak, they shall give account thereof in the day of judgment."
- 6th. Put down wandering thoughts. "God looketh on the heart."
- 7th. Quench every rising wish for human approbation. "Seek the honor which cometh from God only."

'LOOK OUT FOR NO ONE.'—Strange advice! Yet it is one in which we are sincere, and which is as much needed, and, perhaps, more neglected than any other. We speak not of worldly matters, for in these, men generally 'look out for no one' sharply enough; this fact makes our advice appear more singular. On all sides of us, we see with what dexterity they turn every little circumstance to their advantage. We see with what diligence they hoard up the glittering dust, and would almost as soon part with one of their teeth as to part with a dollar for charitable purposes. Yet they never make an effort to obtain the pearl of great price. Let the same individuals go to the house of God, and they give away all that is offered to them. They there find objects of charity, upon which they bestow the bread of eternal life. How often have we heard, after the most pointed preaching, remarks like these. 'Well, neighbor I—how did you like the sermon? Very well indeed. I wish friend A. had been there; he needed such a lecture. Mr. B. got it pretty sharply. I was pleased to hear Mr. C. cut up so; he deserved it.' During all this time, they never inquired whether "no one" needed any thing of the kind. Whether the precious truths of the gospel are not applicable to him. O, reader! you are not required to hear for another, but for yourself. You will not be asked in that awful day of retribution, whether such or such an one was warned by the preacher, but, whether you were warned, and how you treated that warning. Drink in of the precious truths of the gospel. You will not diminish them by so doing, for they are exhaustless like the fountain whence they flow. There will be an abundance left for others, though you take your share. Then when you hear the gospel preached, hear for yourself—"Look out for no one."

Ch. Reflector.

A GOOD RESOLUTION.—It is the over curious ambition of many, to be best or to be none; if they may not do so well as they would, they will not do so well as they may. I will do my best to do the best, and what I want in power, supply in will. Thus, while I pay in part, I shall not be a debtor for all. He owes most that pays nothing.—Warwick.

APPLICATING INTELLIGENCE.—We learn that the state of Br. Wade's health is such that it will be requisite for him to take a sea voyage, and probably return home again to restore it. Br. Comstock's health is also so prostrated that he will be compelled to make a sea voyage to effect his recovery. In the midst of the great exhibitions of God's favor in bringing the Karens and Burmese to embrace the truth, we have these subtractions from our joys; but the great Head controls in all the seeming adversity no less than the cheering prosperity.—N. Y. Bap. Register.

COMMUNICATIONS.

For the Christian Secretary.

Extract of a letter from Rev. J. H. Vinton, to Brother J. H. Linsley, of Stratford.

MAULMEIN, MAY 30, 1838.

MY DEAR BR. LINSLEY,—It is now a number of months since I received your very welcome letter by the Rosabella. I should have replied immediately, but Mrs. V.'s communication to sister L. seemed to render it desirable I should wait a few months, with a view to giving you later intelligence. Had I given way to my feelings, I should have written then, and now too. But the claims of the heathen are paramount to those of our dearest friends, and I know you would not wish us to neglect our work to serve, even those we love. We have been, and still are, allowed to see much of the power of God in the salvation of sinners. Yes, blessed be God, the work is still in progress. Our prospects were never so encouraging. Yet we have daily proofs of our utter incompetency to do anything without God. O, if He forsake us, we are retrograde in a moment, but if His presence go with us, we are onward to conquest. The great question then, is, will it? My heart swells with unutterable emotion, dear brother; can you help solve this question? O, help with your prayers, that we may lie humble before him, and be made the vehicle of his mercy to perishing souls! This is the height of our ambition. We ask for nothing more. Let God be honored, sinners saved, and our cup of happiness is full. It is a great question, and one that ought to be experimented upon by every friend of the Lord Jesus Christ, will not God cause us to be successful in winning souls to Christ, if we most ardently long for the accomplishment of that single object? Please write me your thoughts on the subject, as also upon any other question on practical religion, or the way to do good. Upon this point I am most sadly deficient. I shall, therefore, the more highly prize any remarks you may have to offer. We came in from our beloved jungle the last of April, the rains having set in earlier this year than usual. We have now about us rising 50 Karens, whom we have to feed, clothe, and instruct. Besides these, we are expecting another company in a few days that will undoubtedly make our number something over 100. Indeed, I should not think it strange should we in less than a month, have more than 100 scholars. The truth is, our hands are full of work; and what is more than all, God is smiling upon our efforts to serve him, and that makes us joyful in the midst of our labors. I take charge of the young men, and Mrs. V. of the young women and new beginners. My class of young men are studying the Scriptures, and it is peculiarly interesting to see with what avidity they seize hold of every thing that helps to unfold the meaning of the sacred word. The Lord is obviously at work upon the hearts of the impenitent; some have already asked for baptism, and I doubt whether we have one but that feels some anxiety about the future well being of his soul. I ought here to say, for the encouragement of those of our dear friends who have contributed so liberally to aid us in this glorious work, that but for the articles they sent us, we should be obliged to dismiss one half our school. I need not say then, who are the instruments of saving these precious souls, (for as yet, every Karen who learns to read is converted,) and who will find their crown of glory studded with many a precious gem from the Karen jungle. O, how transporting is the thought! Will not our dear friends then, vie with each other, in so heavenly an enterprise? I can but feel that they will, and continue to supply our wants in the future as they have in the past. I speak not of our personal wants, for they are so nearly supplied here, that we do not think of mentioning them, but we want facilities to go on with the work of the Lord. The things wanted have been so repeatedly mentioned by Mrs. V. that I need not particularize. It is time for the mail to close, and I must, however reluctantly, bid you adieu for the present. Kind love to all the dear friends, but especially the members of your own family, and believe me yours affectionately,

J. H. VINTON.

For the Christian Secretary.

MINISTERIAL EGOTISM.—ITS EXCITING CAUSE.

SERMON II.

Text. Acts 12, 22. "And the PEOPLE gave a shout, saying, it is the voice of a God, and not of a man."

In my former discourse upon this subject, I addressed myself more particularly to ministers; but being commissioned to give every one his portion in due season, I address this sermon to the laity—the private members of our churches.

The proposition raised from the text for our consideration, is the following:

One very powerfully exciting cause of the spiritual pride and egotism of ministers, is put in operation by the members of our churches themselves. "And the PEOPLE gave a shout," &c. It is not my present purpose to imitate father Adam, who threw the blame of his sin upon the woman, and she again upon the serpent; all I design is to ascertain whether there is not one cause for the evil under consideration, deeply hidden, but powerfully operating, elsewhere than in the hearts of our ministers. I conceive there is. And while I spoke so reprovingly to my ministering brethren as I did in my former discourse, my inmost soul felt pained for them, knowing as I do, the comparative weakness of their graces, and how very many temptations to this sin, are laid before them, even by their own brethren!

This is done by our more discreet brethren sometimes, by heaping flattering commendations upon their minister, in the presence of simple hearted, injudicious brethren, of whom nothing could be expected than that they should very honestly and tell the minister they love. These, not having discretion sufficient to withhold designed flatteries, but considering them all as well-bestowed praise, improperly, though with simplicity, carry the good tidings forthwith to his ears, and the poison steals along toward the heart. How often are ministers made to hear remarks like the following: "Why Elder, how much better you preach than you did formerly: I am really pleased with your sermons, and I can't bear to have you exchange on the

Sabbath: Esquire A. says he scarce ever heard so powerful a sermon as the one you preached yesterday; the figures were so sublime, and you delivered yourself so handsomely: and Judge R. told me this morning that he did not see but you preached as well as Dr. T. of — College, the Sabbath before: and Den. W. says he would turn you out against any preacher they can bring forward. Our school-master is very much pleased indeed, and inquired of me what College you studied at," &c. &c.

When about settling a minister, how often in substance, the following is stated to the candidate by the Deacons, or others empowered to hire. "Now, Elder, we are very peculiarly situated in this place. We need a real smart man. There are other places where such men as Eld. C. and Eld. T. would do very well, but they would not do here. We want a man that can attract the people, and that can show that he knows something. The other ministers in the place are real talented, powerful preachers, and only see what congregations they have! and if we don't have such a man, we shall go down. Now, you know what we want, and now, what will be your terms of settlement with us," &c. &c. Thus the candidate is courted and flattered, until his heart gets fully inflated with the idea, that he is adjudged by them to be that very smart, great man, they need! Alas! how intoxicating the potion thus administered! for lo! his heart and soul stagger and reel with spiritual pride and egotism!

It is flattery, (undesigned perhaps, in most cases, but no less fatal therefore,) which excites pride and egotism in ministers' hearts. Their hearts are yet but partly sanctified, and hence much evil issues; and pride lies all around them in a hundred combustible trains: and when you apply the torch of flattery, almighty grace must be in vigorous activity to prevent a destructive explosion.

But keep away flattery, flattering titles, flattering commendations, by brethren, flattering notices of sermons and speeches at religious anniversaries, by our newspapers, and indeed flattery in all its forms, and we should not hear so many lamentations over the spiritual pride and egotism of ministers. And brethren, allow me to express the belief that, as a consequence of this, the Lord would not smile so many of his ministers for your sakes, as it is now so fearfully manifest He does! God has threatened to "curse our blessings, if we do not lay it to heart to give glory to His name." And as Jonah's gourd was blasted, and as Moses was smitten for his brethren's sakes, at Meribah, so does God smite his ministers now and remove them from the pedestal of man worship. Brethren, do you not "glory too much in men?" If you have got a great and a good minister, do you give glory to God for him? Do you inquire what you shall do? and whether you must always be silent to the praise of your minister? "And yet I show you a more excellent way." Go and tell the Lord, what an able, talented minister He has given you, and praise His name for it, and pray to be profited by his labors. And if you are tempted to flatter your minister, say to him rather—truly God was with the people to-day, and His Spirit deeply affected our hearts, blessed be His name! And so, instead of exploding your minister's heart with pride and egotism, you will rather excite in his mind more deeply devotional feelings, and lead him, with yourselves, to GLORY IN THE LORD ALONE. Amen, and Amen.

EUDOLPHUS.

For the Christian Secretary.

Some things I've seen, and still expect to see, That seeds are sown in time, for vast Eternity. I've seen the minister of Jesus Christ engaging in worldly speculations, and by his immoderate attachment to the world, proved disobedient to the solemn charge, "Give thyself wholly to these things, that thy profiting may appear to all."

I've seen others who have engaged in the same holy calling, who practically teach a different doctrine from what Paul did; who work not at all, but east contempt upon those who "labor with their own hands, that they may make the gospel of Christ without charge."

I've seen the humble servant of Christ toiling day and night for the good of souls, without that assistance which his brethren might have rendered for his comfort,—his family needy; some of his brethren wealthy, and all advancing towards the high tribunal of Jesus.

I've seen the minister so much employed for the benefit of his needy family,—in procuring fuel, food, and clothing, that his flock was neglected, and he was often called upon while toiling hard, to visit the aged, the sick, the poor, and the mourning; while some part of his Church might have relieved him, and rendered him a greater blessing to all around him. On whom rests the blame for his pastoral labors being neglected?

I've seen the poor, destitute of daily comforts, while some who say they love Christ and the Bible, have money at interest, or have fields and flocks abundant, their barns and cellars filled, and clothing that is useless, laid up for future time, (see James, 5th chapter,) who still forget the poor, and their Creator also; these too, are going to the trial of the judgment.

I've seen the faithful minister watching for the good of souls—diligent in all his affairs—surrounded by praying and benevolent brethren, who administer liberally for his support, and to the destitute around them; I've seen them prospering in religious feeling, in good understanding, in numbers, in the love of Christ, and in all good things. Reader, is this your Church?

AN UNPROFITABLE SERVANT.

For the Christian Secretary.

SELF-EXAMINATION.

(Principally from Edwards on the Affections.) The devil tries to destroy the Christian's hope, but not the hypocrite's; yet truth and conscience may sometimes disturb the hypocrite's hope.

There are two kinds of hypocrites,—legal and evangelical. The legal trusts in works; the other in great discoveries.

To walk by faith, and not by sight, is to believe in unseen things, and not trust in visible things: the difference is not to be understood of spiritual light and spiritual darkness.

The doubts of Christians do not respect the grace of God, but their interest in grace. Our doubts prove that we have not as much grace as we should have.

No principle but fear or love, will effectually influence human conduct.

Hope and fear, like light and darkness, conquer or resign to each other.

Strong confidence, is not always true confidence. Looking to Jesus, is not always looking to past experience; yet it is good to remember the past mercies of the Lord.

If we think that God is like ourselves, we shall conclude that he loves us just as we love ourselves.

The approbation of the truly pious is not a sufficient evidence of our piety. The apostle did not know that Judas was a devil.

Wise men proceed with caution in encouraging others. Every external religious performance, with many correct views, may be observed by hypocrites.

Christians are but imperfect judges of the experience of others. The Lord trieth the heart.

Blossoms are not fruit. By their fruit ye shall know them. We are glad to see blossoms, but these may soon fall to the ground.

Every true mark of grace, even in a small degree, is an evidence that grace reigns in the soul, yet we are liable to deceive ourselves as well as others, as respecting principles which we denominate grace.

When Christians are in a bad frame, guilt is on their conscience, and diminishes their hope, and joy of assurance. Achan must be slain, before we gain the victory. If I regard iniquity in my heart, the Lord will not hear me. Assurance is to be obtained, not so much from self-examination, as from active piety. The apostle, though not having attained, pressed forward toward the mark for the prize of the high calling which is in Jesus Christ our Lord. Hypocrites are so self-confident that they will not be convinced of their sin. Thus they give away to others all plain reproof. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 21, 1838.

BAPTIST GENERAL TRACT SOCIETY.—We learn from the Baptist Record, that the Board of Managers of the Baptist General Tract Society have appointed brother Morgan J. Ihees, of Trenton, N. J. associate agent to the Society, "the business having become too multifarious and onerous for one individual." He expects to enter upon his new duties on the 1st of January. We are happy to hear that the operations of our Tract Society have so increased as to require another agent, but our brethren will please bear in mind, that this is by no means a state of things which will allow us to slacken in our efforts and liberality to sustain it.

THE YOUNG MEN'S EDUCATION SOCIETY

Connected with the two Baptist Churches in this City, held their 10th annual meeting in the North Baptist Church, on Sunday evening last, Dec. 16th. Rev. R. Turnbull delivered an interesting address before the Society, from 2 Cor. ii. 16: "Who is sufficient for these things?" The object of the speaker was to impress upon the mind, the high and arduous duties devolving upon a christian minister—the labor and study necessary as a preparation for the performance of those duties, and an earnest appeal to the churches that an interest correspondent with the importance of the object which this society has in view, (viz. the education of pious young men for the Gospel ministry,) be awakened in every heart. The general attention of a large and apparently interested audience, the good feeling manifested, and the spirited resolutions introduced at the meeting for business, are the best proof that this important branch of christian benevolence has received here, as it ought throughout the churches, a new impulse.

After the congregation had retired, the society organized for the transaction of their annual business. The following gentlemen were elected as officers for the current year.

EDWARD L. BROWN, President.
GERRY HASTINGS, Vice President.
JOHN WING, Jr. Secretary.
Geo. O. SUMNER, Treasurer.
LUCIUS B. CHILDS, Auditor.

Board of Managers.—Chauncey G. Smith, Lorenzo Hamilton, Geo. Rogers, Norman Burr, Wm. H. Cotton. Seventy-five dollars was appropriated, for the purpose of constituting five life memberships to the Connecticut Baptist Education Society, and a resolution introduced, that the society raise the coming year the sum of Two Hundred Dollars.

J. WING, Jr. Sec'y.

IMPEDIMENTS OF SPEECH.—We intended before to have noticed the Institution under the care of Mr. D. F. Newton, No. 41 North Eighth street, Philadelphia, for the cure of impediments of speech. The principles upon which Mr. Newton practices, have been eminently successful, as the numerous testimonials from respectable gentlemen, clergymen and others, abundantly show. To those in indigent circumstances he makes no charge. Students for the ministry, desirous of improving and strengthening the voice, and cultivating a distinct and forcible delivery, are also instructed gratuitously. We publish the following, from Rev. W. R. Dewitt, pastor of the Presbyterian church in Harrisburg:

During a recent visit to Philadelphia, I made it my business to become acquainted with Mr. D. F. Newton, and his Institution for the cure of impediments of speech. No. 41 North Eighth street. Of Mr. Newton's moral character I was led to form a high estimate. He appears devoted to the moral and intellectual improvement of his students. From the principles of his system, as far as I was capable of examining them, and the result of his instructions which I myself witnessed, I have the utmost confidence in his ability to cure the most inveterate stammerer who will devote the requisite time and attention to his instructions. WM. R. DEWITT.

We are requested by the Executive Committee of the "Young Men's Institute," to state, that in future, Tickets will be required to be shown, in every instance, at the door of the Lecture Room. Also that a Family Ticket will admit the family of the holder only.

THOMPSON, CONN.—The Christian Reflector mentions that an interesting work of grace is now in progress in Thompson, Windham county.

AN ESTATE NOT WORTH FIGHTING FOR.—"Our first parent died without making a will, and his children have ever since been fighting about the possession of his property." The above paragraph we perceive going the rounds of the papers. After all, it is hardly true that our first parent died intestate—but alas! how poorly worth contending for, is all he has left us! All we inherit from him is at best but an estate of sin and misery; and men may strive and fight, and worry themselves and one another as long as they live, but all they will gain will be only a larger share of that miserable estate, and truly we all have enough of that without fighting for it.

"For we are born to care and woe,
A sad inheritance."

THE POOR INDIAN.—The Iowa News states, that payments recently made to the Indians at Prairie du Chien, by the U. S. agents, were in articles comparatively worthless to the Indians, such as superfine cloth, elegant saddles, &c. These are paid to them at a high valuation; while there are sure to be white rascals on the ground, who will buy the goods of the Indians for a mere trifle, and then swindle them out of their scanty pittance. If this be true, it is certainly a gross wrong, and we do not believe it can be countenanced by our government.

ITEMS.

Brother John M. Courtney was ordained to the work of the gospel ministry, at Morestown, N. J. on the 15th ult.

Brother Daniel Dodge, of Newark, N. J. has received a call to the pastoral charge of the Budd street Baptist Church, Philadelphia.

A meeting-house was dedicated at Royalston, Mass. on the 14th ult., to be occupied jointly by Baptists and Congregationalists.

A monthly magazine called "The Regular Baptist," has been commenced at Indianapolis, Indiana, by T. W. Haynes, agent of the Indiana Baptist Manual Labor Institute.

Massachusetts and Tennessee are the only two States which have by legislative enactments prohibited the retailing of ardent spirits. Vermont has passed an act to this effect, which is to become a law if approved by a majority of the people.

A new Baptist church, numbering seventeen members, was constituted at Port Jervis, Orange County, N. Y. Nov. 15th.

On the 6th inst., brother Joseph Rock was ordained to the work of the ministry, at Perkins' meeting-house, Goochland county, Va.

NOTICE.—On account of the decease of the Rev. Matthew Bolles, the office of Treasurer and Agent of the Connecticut Branch of the Baptist General Tract Society, is vacant. As no person has yet been procured to fill the office, the Tracts on hand are deposited at the store of Miss C. Pettibone, near the North Baptist Meeting-house in Hartford; where agents and others can be supplied at the society's prices.—The County Agents need not make any returns—until the meeting of the Convention.

J. G. COLLOM, Sec'y.

Danbury, Dec. 17th, 1838.

¶ We understand that a new Baptist church has been constituted the present week, at Branford. We hope to receive the particulars for our next paper.

¶ The Lecture before the Young Men's Institute this evening, will be delivered by Rev. John Pierpont, of Boston. After the close of the lecture, the organization of a town association for the improvement of Common Schools, will be completed.

PENNSYLVANIA.—Quiet and order have been nearly restored at Harrisburg, and the troops have principally returned home. The two branches of the House of Representatives, however, each claiming to be the legal House, continued to meet separately, but as neither the Senate nor the Governor had recognized either of them as the House of Representatives, they were unable to transact any business. The Senate was holding its regular sessions. The votes on the new constitution were counted on Tuesday of last week, and there being a majority of 1212 in its favor, it was declared adopted. By this, the present Governor, Ritner, holds his office until the third week in January.

DEATH FROM INTemperance.—The Stamford Sentinel states that a man by the name of Wm. Kenworthy was found dead in a lot in that village, on the morning of the 9th inst. He was seen to enter the field the day previous, much intoxicated. He was 40 years of age.

We are informed that the Rev. Nathaniel Colver is about to remove to Boston, to commence his ministerial labors with a new Baptist congregation in that city.

CONGRESS.

On Tuesday, Dec. 11th, Mr. Atherton, of New Hampshire, offered the following resolutions in the House of Representatives, and after a speech of about half an hour, called for the previous question, cutting off all further debate. The question was taken and the resolutions passed by large majorities.

Resolved, That this Government is of limited powers, and that by the Constitution of the United States, Congress has no jurisdiction whatever over the institution of Slavery in the several States of the confederacy.

Resolved, That petitions for the abolition of slavery in the District of Columbia and the Territories of the United States, and against the removal of slaves from one State to another, are a part of a plan of operations set on foot to affect the institution of Slavery in the several States, and thus indirectly to destroy that institution within their several limits.

Resolved, That Congress has no right to do that indirectly which it cannot do directly, and that the agitation of the subject of Slavery in the District of Columbia, or in the Territories, as a means or with the view of disturbing or overthrowing that institution in the several States, is against the true spirit and meaning of the Constitution, an infringement of the rights of the States affected, and a breach of the public faith on which they entered into the Confederacy.

Resolved, That the constitution rests on the broad principles of equality among the members of this confederacy, and that Congress, in the exercise of its acknowledged powers, has no right to discriminate between the institutions of one portion of the States and another, with the view of abolishing the one or promoting the other.

Resolved, Therefore, That all attempt on the part of Congress to abolish slavery in the District of Columbia, or in the Territories, or to prohibit the removal of Slaves from State to State, or to discriminate between the institutions of one portion of the confederacy and another, with the views aforesaid, are in violation of the constitutional principles on which the Union of these States rests, and beyond the jurisdiction of Congress; and that every petition, memorial, resolution, proposition or paper, touching or relating, in any way or to any extent whatever, to

Slavery as aforesaid, or the abolition thereof, shall on the presentation thereof, without any further action thereon, be laid on the table without printing, reading, debate or reference.

During the remainder of the week, the House has been agitated with the Slavery question. Mr. Slade, of Vermont, offered resolutions counter to those of Mr. Atherton, but they were rejected. Mr. Wise, of Virginia, presented a series of resolutions of a still stronger character than Mr. Atherton's, expressing, as he said, the rights of the South, but these were also rejected. The House refusing to suspend the rules to consider them. On Friday, upon the presentation of petitions from Massachusetts relative to the abolition of slavery in the District of Columbia, quite a warm debate ensued on the question of their reception. It was finally decided that they might be received, but should be laid upon the table without reading or debate. Mr. Adams, of Massachusetts, refused to vote, upon the ground that the resolutions under which the decision was to be made, were a violation of the constitution, and of members' rights. All petitions upon this subject, for the remainder of the session, will of course be disposed of in the same way.

Rev. Mr. Slicer has been elected chaplain of the Senate, and Rev. Mr. Reese chaplain of the House.

IMPORTANT FROM MEXICO.—Intelligence was received at New Orleans, on the 7th, by the French steamer Meteor, in 60 hours from St. Croix, that the castle of San Juan de Uluva was taken by the French fleet, on the 27th of November, after a bombardment of three hours, with a loss of only four men by the blockading squadron, and from four to five hundred Mexicans.

A messenger came in the Meteor, and hurried to Washington, being the bearer of important despatches. The frigates, four sloops of war, and four bomb ketches, silenced 160 pieces of Mexican artillery, in less than four hours, and killed and wounded six hundred men of the Mexican garrison.

The Mexicans capitulated, and were allowed to retire; the fortress was immediately occupied by the French. The Mexican army near Vera Cruz was five thousand strong, but as the town was commanded by the castle, the officers did not think themselves able to hold it; but one thousand Mexicans were allowed to remain to preserve order.

The Prince de Joinville, commanded the sloop of war Creole. It was thought the blockade would be raised by the French. Negotiations for a peace had commenced.

The messenger despatched to Washington was the Captain of the Meteor. He has arrived there, and reports that, in the action, which was continued two hours and a half, eight thousand balls and three hundred and twenty bombs were thrown into the fortress. On the French side five men were killed, one of whom was a midshipman, and thirty-three wounded, two of whom were officers. The Mexicans suffered immensely. The Captain of the Meteor gives a touching description of the carnage. The shore was covered with the dead and the dying, and the piteous cries of the latter were heard amid all the din and tumult of the battle. The bombs were thrown immediately on the Mexican magazines. Three of them exploded with so much violence, that the decks of several of the French vessels at the distance of more than a mile were strewn with their fragments. The Cavallera, one of the strongest towers of the fort, exploded about five o'clock, P. M. The portions of the fort demolished by the frigates were in a most deplorable condition, the embrasures being entirely dismounted and battered to pieces.

THE PATRIOTS ROUTED.

The Detroit papers of the 5th and 6th give accounts of the defeat and dispersion of the whole patriot force. The British lost at the attack upon the Barracks is reported at 13, and several wounded. Patriots lost one, (an officer,) and three wounded.—The U. S. steamboats Erie, Illinois and Macomb, were cruising in the river on Tuesday night, and prevented any reinforcements crossing. After the "Patriots" left Windsor they were pursued by troops from Malden. It is said they divided on their approach, part retreating to the river, and the remainder to an island in the river. The Erie, which was cruising about at the time, arrested ten or twelve as they were crossing to the island, some of whom were taken before Judge Wilkins, examined and committed for trial. From thirty to fifty escaped to the American side. On the approach of the Erie, the main body of the British troops returned to Windsor, leaving a small force to pursue the party that retreated to the woods.

"The whole patriot force, amounting to 250 men, were dispersed and routed by seventy militia men and regulars."

Thellor was arrested on Wednesday, and examined before Judge Wilkins—gave bail. His trial will be postponed to next term.

Not a Canadian resident joined the Patriot invaders. The whole number that crossed over, is stated by the Patriots themselves, to be two hundred and fifty.

INTERESTING TRIAL.—A case of a peculiarly affecting character, Mohr, tried at Mobile on the 1st inst., the circumstances of which furnish another proof, in addition to the many thousands which have been already exhibited, of the baleful consequences of intemperance. The particulars we derive from the Mercantile Advertiser:

The prisoner was a poor, feeble, worn out old man, nearly one hundred years of age, who was indicted for the murder of his grandson, a young man aged about nineteen years. The only witness on the part of the State was the mother of the deceased, who was a daughter of the aged prisoner. She gave her evidence with astonishing firmness—"it was," she said, "her own dear father who had killed her beloved child." The scene was truly affecting. Her peculiarly painful situation excited the deepest sympathy in the bosoms of all present. But she told the dreadful tale, that her father had been "drinking"—that he was lying on his bed asleep—"that the young man came in and made a considerable noise—that the old man sprang from his bed—drew his knife from his pocket, and stabbed her son to the heart. All this related with a calmness truly astonishing.

Whilst she was giving her testimony, the miserable old man, whose head was whitened with the frost of ninety-five winters, sat before her a perfect wreck of life, whilst the tears ran in profusion down his deeply furrowed cheeks. Evidence was adduced, which showed that the old man had been a poor, but honest, hard working man through his long life—that he had served his country in the war of the Revolution—that he was with General Marion in the celebrated conflicts with the British and Tories in South Carolina—and that now he was in his dotage, and at times, especially after using spirituous liquors, perfectly insane. After the case had been argued, and the court given its charge, the jury retired, and after about two hours, brought in a verdict of manslaughter, and the court then sentenced the prisoner to twenty days imprisonment.—*Balt. American.*

THE TOMBIGBY RIVER ON FIRE.—While Mr. J. M. Cooper was prosecuting the removal of McGrew's Shoals, after boring the depth of 375 feet, his augur suddenly dropped and entirely disappeared. In the space of several moments a deep hollow sound was heard resembling the rumbling noise of distant thunder from there chasm below, and the gashed forth from the shaft thus made, a clear, transparent, oleaginous substance or liquid, which boils up very similar to the effervescence of a boiling pot; and which, owing to the current, has gradually diffused itself over the whole surface of the river. A quantity has been collected, and upon application of fire, it is found to burn equal to the present sperm oil. To gratify curiosity and make further tests, fire has been applied to the oil on the water, and the whole surface of the river is now burning, emitting a flame of most beautiful appearance, about six inches high, and has already extended about half way down to Fort Stoddard; the reflection of which upon the horizon at night, presents a most sublime spectacle, far surpassing in grandeur and beauty of appearance, the aurora borealis.

Mobile Journal.

DEATH OF ROBERT FURLONG, JUN.—Doubtless all our readers remember well the trial of Richard P. Robinson for the murder of Ellen Jewett, and equally well that the individual whose name heads this paragraph, was a most material witness for the accused, he having proved an *alibi* in the case. In October last, he took passage on board the brig Wixford, Capt. Munday, for Porto Cabello, and on the third day out, he began to evince symptoms of aberration of mind, evidently the presages of an attack of *delirium tremens*. While in this situation, he would mutter incoherent sentences about Robinson and Ellen Jewett, and as his paroxysms increased in violence, his conduct grew more outrageous, and his constant exclamations were that Ellen Jewett was before him.—He got on deck, and could not be persuaded to come below, declaring that Ellen was in the cabin concealed. As the attack subsided, he became more calm, and while sane, stated to one of the officers of the vessel, and a fellow passenger, a physician, that when, on the trial, he swore to the fact of Robinson being in his store on the night of the murder, he believed it as firmly, as that he lived, and would have sworn to the same thing again, but that now he was perfectly convinced that such was not the fact, and that he was innocent of any evil intention.

On the second day his malady grew worse, and it was proposed to confine him, but he perched himself upon the gunwale of the vessel, and declared if any one approached him, he would jump overboard. After several attempts to induce him to come aboard, he sprang into the sea, and a tub and ropes were at once thrown to him, but he sank without attempting to reach them. A seaman on board the vessel then seized a piece of plank, jumped overboard, and rescued the unfortunate man, but by the time he was got on board, life was extinct, and all attempts to resuscitate him proved vain. The next day the body was committed to the deep with due solemnity.—*N. Y. Courier & Eng.*

STEAMBOAT EXPLOSION.—The Natchez Courier contains the particulars of a dreadful explosion on board the steamboat Augusta, on her passage up the Mississippi, between Natchez and Vicksburg, on the 4th inst. The boat stopped to take in wood, and had proceeded but a short distance, when the engine was stopped to pass clear of a timber raft, and upon attempting to start again, it was found impossible, the engine being on the dead point; the engineer ran to turn the bar, and before he could return, the boilers exploded, shattering the upper part of the boat and machinery to atoms, and killing a number of the crew and passengers. It is not ascertained how many are lost; there were 28 deck hands and firemen on board, out of them but eight could be found after the explosion—the pilot at the wheel, (with his pilot box) was blown up 50 feet, and floated ashore on the pilot box. Five persons are known to be killed, including the clerk, 1st engineer, two deck hands, and George Ward, a passenger—Captain missing, probably killed; and ten more badly wounded, most of them fatally. But one female passenger on board, and she escaped uninjured. The cause of this dreadful accident is attributed to the carelessness of the engineer, who is among the number killed.

NATIONAL SILK CONVENTION.—This body assembled at Baltimore on Tuesday. It was organized by the appointment of Judge Comstock, of Connecticut, as president, eleven vice presidents, a treasurer, and five secretaries. The members in attendance numbered one hundred and seventy-five.

On Wednesday rules of order for the convention were adopted, and committee appointed to draft a constitution for a national silk society. After the adoption, the convention adjourned until the evening, to afford an opportunity for the formation of the society.

AMERICAN SILK SOCIETY.—A committee of one from each state represented was appointed to report officers for the society. They made the following selection:—

President—Dr. Arnold Naudain. Vice Presidents—Judge Comstock, of Conn.; Judge Hopper, of Md.; Samuel Whitmarsh, of Mass.; James Winston, of Va.; Phil. Physic, of Pa.; J. F. Callan, of D. C.; Dr. George Green, of N. J.; J. O. Law, of Md. Corresponding Secretary—Gideon B. Smith, of Md. Recording Secretary—Dr. C. C. Cox, of Md. A resolution was adopted, that any properly organized silk company or association may claim a perpetual membership in the American Silk Society, by the payment of \$20 into the treasury, in advance, and shall be entitled to two representatives in the annual meeting of the society.

New York Commercial Advertiser.

NAVIGATION BY "STEAM."—It is stated that the steam ship Liverpool, when she left England, took on board 300 dozen bottles of wine, 120 dozen of port, 100 of ale, 30 of ginger beer, 1 hoghead of brandy, 1 of gin, 1 of whiskey, and 1 puncheon of rum. On the return trip, she took in addition 1 puncheon and 1 barrel of rum, 10 dozen of port, and 15 dozen of wine. All this it was calculated would be consumed on the passage home. We put it to any temperance man, if the Liverpool is not a thorough going "steam ship."—*Courier.*

CANADA.—Executions of the insurgents and those caught aiding them, are taking place by the score. Governor Arthur spares none who are convicted. Von Shuler, the chief commandant at the "Windsor mill" affair, was hanged a week ago Saturday. He was a stranger in the country, and was led into the scrape by the misrepresentations of "patriots" on this side of the line. He said he should die contented, if he could be sure that those cowardly rascals, Bill Johnson and General Birge, would be brought to justice. A number of Americans are condemned and will undoubtedly suffer the penalty of the law.

CHEEROKEES.—The Nashville Banner states that the last detachments of the Cheerokees passed through that place on the 2d inst. They were in number about 1800. It is apprehended that they will suffer intensely from the cold ere they reach their new homes, particularly if they prosecute their journey by land during the winter. It has been suggested that they will probably pitch their tents in the neighborhood of the Ohio river and wait for Spring.

ANOTHER STEAMBOAT LOST.—The St. Louis Bulletin of the 3d inst. says.—The steamer Platte, which left this port yesterday morning for New Orleans, struck a snag at the mouth of the Merrimac river, and sunk in about eight feet water.

YET ANOTHER.—A ship from the New Orleans Sun, under date of the 2d inst. says.—The steamer Washington, from Louisville, for this port, struck a snag between Grand Gulf and Port Adams, on the 29th ultimo. She went down almost immediately. The cargo will be an entire loss.

CAUTION TO TRAVELLERS.—A distinguished physician cautions all travellers not to fix their eyes too intently on objects which they pass, as doing so, is likely to prove both painful and perilous to those most delicate organs. This is especially urged upon those who have a tendency of blood to the head, as being very likely to increase that tendency.

A wood-bee is the name used, as we see by a notice in the Montreal P. M. Register, to designate a call for the farmers to devote a day to the cutting and drawing of wood for the poor. Mr. Cox, one mile from the place, generously offered to supply all the wood that could be cut and drawn in a day.

The steamboat Wilmington, of Wilmington, Delaware, bound to Mobile, was totally lost in a gale about 60 miles to the northward of Cape Florida, on the 10th ult. The passengers and crew, 24 in all, were saved, being drifted ashore on pieces of the boat. They underwent eight days of suffering, until they were taken from the beach by the U. S. sloop Panther.

Gen. Gratiot, the head of the Engineer Department, having proved a defaulter to the government in the amount of some \$50,000, the President has stricken his name from the rolls of the army, and Col. Totten has been ordered to Washington to take his place.

A MELANCHOLY SITUATION.—The dwelling of Mr. J. Morble, in Hinsdale, N. H. took fire on the roof week before last, and he ascended on the out side with water to extinguish it. In doing this he slipped and fell to the ground, and striking upon his head fractured it so badly that he survived but a few hours. The only persons in the house were his wife and daughter. The latter immediately started for the assistance of the neighbors, and Mrs. M. was left alone with her dying husband and her house on fire. But not yielding to despair she conveyed her husband into the house, and with indomitable perseverance kept the flames in check by applying water under the roof, until her neighbors arrived, and extinguished the fire.—*Baltimore Transcript.*

HORRIBLE.—The wife of a man named Greene, of Newport, R. I., on Tuesday evening, the 2d inst. was burnt to death in her house, whilst in a state of intoxication. At her feet lay her nursing child, about eighteen months old, unscathed, the flames providentially not having reached it. In an adjoining room, her husband was found in bed, so stupefied from the effects of liquor, as to be utterly insensible of the situation of his wife, until awakened to the awful reality. In a closet was found a rum jug, the cause of all this misery.

THE MORMONS.—From the St. Louis Bulletin of the 21st November, we learn that Joe Smith and other leaders are to be put on their trial at Richmond, Ray county; and 37 other Mormons are also to be tried at the same place. The forces are all disbanded and sent home, except one troop of cavalry from Cole county, which will be retained until the Mormon trials are over.

The circuit Court for Ray county commenced its session on Monday, the 11th inst. at which term it is expected the trial of Joe Smith and the other Mormons will come on.

Commodore J. J. Nicholson, died at his residence in Baltimore, on the 12th inst., after an illness of a few hours.

SUICIDES.—Wm. Blake and Samuel Jones, one a native of Boston, the other of Philadelphia, committed suicide in New York on Monday—Blake by hanging himself to the bed post, and Jones by taking opium.

The U. S. Circuit Court sitting in Kentucky have decided that the law of Congress, regulating steam vessels, does not apply to ferry boats.

GAIL BURST.—The Gail at Wiscasset, Me. with the dwelling house attached, was entirely destroyed by fire on Monday the 3d inst. at noon.

The barn of Michael Miller, near Staunton, Va. was consumed the 23d ult. together with 5 horses, and, sad to relate, Mr. M. himself, while endeavoring to save them.

The Slatet Factory in Milford, belonging to Mr. T. Dickerman, was on the night of the 5th inst., destroyed by fire. A part of the stock and main wheel were saved. Loss about \$5,000.—*N. Haven Pall.*

The village of Williamsburg, [Ky.] near Mayaville, was nearly destroyed by fire on the 29th ult.

Navigation between Quebec and Montreal, was again open, Dec. 4th.

Squires, who murdered his wife at Rochester, was executed on the 6th inst.

Damariscotta Bank, New Castle, Me., has surrendered its charter; the bills are not received at the Suffolk Bank.

Peter B. Bristol, Assistant Teller in the Bank of Buffalo, shot himself in the banking house, on the 12th inst. Cause, insanity.

MARRIED.

At East Windsor, 12th inst. by Rev. Mr. Daggett, Mr. Roswell S. Andrus, of this city, to Miss Elizabeth, daughter of the late Maj. Daniel Hayden, of the former place.

At Thompson, 26th ult. Thomas E. Graves, Esq. to Miss Sarah M. daughter of Mr. Thomas Thatcher of Thompson.

At Westford, 29th ult. by Rev. Mr. Underwood, Mr. Winthrop D. Lyon, to Miss Maria C. Sears, both of Ashford.

At Middletown, 5th inst. Mr. Abner Roberts, to Miss Mary S. Hubbard, of Middletown.

At Haddam, Mr. Solomon Walkley, Jr., to Miss Phoebe Ann Church. Mr. Daniel S. Dickinson, to Miss Sophronia Brainerd.

At Wethersfield, 5th inst. Mr. Wm. A. Churchill, of New Britain, to Miss Sarah W. Blinn, of Wethersfield.

At Stafford, 29th ult. Mr. David H. Sheldon, of Springfield, to Miss Sarahana Cadz, of Stafford.

At Springfield, Ms. 12th inst. by Rev. Mr. Peabody, Mr. Thomas Warner, Jr. Cashier of Norwalk Bank, to Miss Mary, daughter of Mr. Chauncey Colton, of Springfield.

At Mansfield, on the 9th inst. by Rev. H. Bromley, Mr. Eleazer L. Wood, to Miss Sophronia A. Balch.

DIED.

At Bloomfield, on the 18th inst. Oliver Thrall, Esq. in the 77th year of his age. Mr. Thrall has been for many years a prominent member of the Baptist Church in Bloomfield,—was frequently elected by his fellow citizens to represent them in the State legislature. In all the various relations of life, in his family as a husband and father, in the town as a citizen and magistrate, in the councils of the State, and in the church, he was the steady, uniform Christian, securing the respect, confidence, and affection of all who knew him. His end was peace.—(Cont.)

At Mansfield, 9th inst. Mr. Silas Dexter, aged 70. Widow Keziah Harris, 71. On the 4th Dec. Miss Auld A. Fenton, aged 19.

At New Britain, 30th ult. Mr. Dan Wright, 60.

At Somers, 6th inst. Mrs. Sophia A. 27, wife of Mr. Myron Billings, of Cherry Valley, Ohio, and daughter of Gen. Kibbe, of Somers.

At Norwich, James T. Richards, Esq. 31. Capt. Ebenezer Cooley, 70.

At Enfield, 15th ult. Capt. Levi Boley, 37.

At Goshen, 7th inst. Mr. Luman Oviatt, 61.

At Litchfield, 7th inst. Mr. James Landon, 77.

NOTICE.—The Executive Committee of the Hartford Baptist Association, are desired to meet at the Vestry of the South Baptist Church in Hartford, on Tuesday, the 25th day of Dec. inst., on business of importance—the committee consists of brethren Seaver, of Suffield; Hawley, of Colbrook; Deacon E. Case, of Canton; Turnbull, and Robins, Hartford.

GURDON ROBINS, Chairman.

Hartford, Dec. 21st 1838.

NOTICE.—The annual meeting of the Hartford County Anti-Slavery Society will be held at Hartford, on the last Wednesday, (the 26th) of December. Meeting at 10 o'clock A. M.

FRANCIS GILLETTE, Sec'y.

Bloomfield, Dec. 14th, 1838.

CRANBERRIES FOR SALE.

100 Bushels—a superior article, by the barrel or less quantity. J. M. GLAZIER & CO.

No. 79 State street, Dec. 21.

VINDICATION OF THE BAPTISTS.

The Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in any of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.

For sale by CANFIELD & ROBINS, December 1.

Notice.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 17th day of Dec. A. D. 1838.

Present LUTHER LOOMIS, Judge.

THIS Court doth direct the administrators on estate of the late Alfred Spencer, late of Suffield, in said district, deceased, represented insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 14th day of January next, at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Suffield first Society, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

LUTHER LOOMIS, Judge.

Notice

IS hereby given to the resident and non resident owners of taxable property in the north part of the town of Willington, that the subscriber has in his hands for collection, two town taxes, one of four cents and the other of two cents on the dollar, all granted on the list of 1837, against the owners of taxable property in said North part of said town of Willington. And I will be at the Inn of Doct. A. Skinner, on Monday, the 7th day of January, 1839, from one to four o'clock, P. M., and at the Inn of Benjamin Lillibridge, on Saturday, the 12th day of January, 1839, from one to four o'clock, P. M., for the purpose of receiving said taxes. All those that neglect to make payment by the times aforesaid must expect to pay cost.

BURNHAM LILLIBRIDGE, Collector.

Willington, Dec. 10th 1838.

Mothers' Monthly Journal,

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

THE fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the present successful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least two thousand new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents, are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittances.

From numerous commendatory notices, the following are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being duly appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that to Christian mothers are committed, in no subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, 'Mothers' Monthly Journal,' to aid this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant strokes of fancy, under which the most solid instructions are imparted; the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn that, in many places, scarcely the existence

POETRY.

THANKSGIVING EVE:
TO MY MOTHER.

Thanksgiving Eve!—my thoughts are far,
Where from its throne in Heaven,
Serenely beams yon life-giving star,
To gild the cloudless even;—
And well I ween its mellow light,
In softer radiance falls,
Where many an eye this hour is bright,
In lov'd New England's halls!
Thanksgiving Eve! How at one word,
If but it touch some tender chord,
Of Memory's ever faithful lyre,
The Past will echo from each wire—
'Till by-gone years around us rise,
Things of present realities!
Mother, my thoughts the live-long day,
Have often wing'd their homeward way;
And Fancy's raptur'd eye hath seen,
What heart-felt pleasures there have been,
In that long well remember'd spot,—
Which, who in love would cherish not?
What smiles have lit each happy brow—
What looks for one that's absent now:—
And Fancy's list'ning ear hath heard
Full many a deep impassion'd word,—
And secret wish and silent prayer,
For him whose seat is vacant there—
What thoughts around the fireside hearth,
Are gather'd now kindred of birth,
And I am distant and alone—
Since all their joys to me are known;
For who can chain the Spirit's wing,
Or doubt the message Love will bring,
From hearts whose every look and tone,
Give life and color to our own!
And thus, my Mother, I have felt,
And shad'd in all to day;
At Morn and Eve once more have knelt,
To list a father pray:
Once more must feel the pangs that come,
As hastes the hour to part
Thy children from their early home,
But never from thy heart!

G. ZELOS ADAMS.

Georgia, Nov. 29th, 1838.

From the Edinburgh New Philosophical Journal.
ON SUBTERRANEAN AND OMINOUS
SOUNDS.

Sir John Herschel has lately considered this subject, and conjectures that the noises of Nacooos, in Arabia, may be owing to the subterranean production of steam, by the generation and condensation of which, under certain circumstances, sounds are well known to be produced. He also remarks, that wherever extensive subterranean caverns exist, communicating with each other, or with the atmosphere, by means of small orifices, considerable differences of temperature may occasion currents of air to pass through these apertures, with sufficient velocity for producing sonorous vibrations. The sounds described by Humboldt, as heard at sunrise by those who sleep on certain granite rocks, on the banks of the Orinoco, may be explained on this principle.—The sounds produced at sunrise by the statue of Memnon, and the twang, like the breaking of a string, heard by the French naturalist, Carnard to proceed from a granite mountain, are viewed by him as referable to a different cause, viz: To pyrometric expansions and contractions of the heterogeneous material of which the statue and mountain consist. Similar sounds, and from the same cause, are emitted, when heat is applied to any connected mass of machinery; and the snapping often heard in the bars of a grate affords a familiar example of this phenomenon. The following amusing account of an ominous sound is given by Gardner, in his book on the Music of Nature: 'In one of the baronial castles of the north, which has been uninhabited for years, there were heard at times such extraordinary noises as to confirm the opinion among the country people that the place was haunted. An old story was current, that an heir apparent had been murdered by an uncle, that he might possess the estate. This wicked man, however, after enjoying it for a time, was so annoyed by the sounds in the castle, that he retired with an uneasy conscience from the domain and died in France. Not many years ago, the property descended to a branch of the female line, (one of the heroes of Waterloo), who, nothing daunted, was determined to make this castle his place of residence. As the noises were a subject of real terror to his tenantry, he formed the resolution of sleeping in the castle on the night he took possession, in order to do away with those superstitious fears. Not a habitable room could be found except one occupied by an old gardener and his wife in the western turret, and he ordered his camp-bed to be set up in that apartment. It was in the autumn at nightfall that he repaired to the gloomy abode, leaving his servant at the village inn, and dismissing the antiquated pair to take lodgings at a farm hard by. It was one of those nights which are checked with occasional gleams of moonshine and darkness, when the clouds are riding in a high wind. He slept well for the first two hours, and then was awakened by a low mournful sound that ran through the apartments. This warned him to be up and accounted. He descended the turret stairs with a brilliant light, which, on coming to the ground-floor, cast a gigantic shadow of himself on the high embattled walls. Here he stood and listened, when presently a hollow moan ran through the corridor, and died away. This was followed by one of a higher key, a sort of scream, which directed his footsteps with more certainty to the spot. Pursuing the sound he found himself in the hall of his ancestors, and, vaulting upon the large oaken table, set down his lamp, and folding his cloak about him, determined to wait for the appearance of all that was terrible. The night, which had been stormy, became suddenly still, the dark flitting clouds had sunk below the horizon, and the moon insinuated her silvery light through the chinks of the mouldering pile. As our hero had spent the morning in the chase, Morpheus came unbidden, and he fell asleep upon the table. His dream was short; for close upon him issued forth the horrid groan; amazed, he started up, and sprang at the unseen voice, fixing with a powerful blow his Toledo steel in the arras. The blade was fast, and held him to the spot. At this moment, the moon shot a

ray that illumed the hall, and showed that behind the waving folds there lay the cause concealed. His sword he left, and to the turret retraced his steps. When morning came, a welcome crowd, greeting, asked if he had met the ghost? 'O, yes,' replied the knight, 'dead as a door-nail behind the screen he lies, where my sword has pinned him fast; bring the wrenching-bar, and we'll hand the disturber out.' With such a leader, and broad day to boot, the valiant throng tore down the screen, where the sword was fixed, when lo! in a recess, lay the fragments of a chapel organ, and the square wooden trunks, made for hallowed sounds, were used as props to stay the work when the hall was coated round with the oak. The wondering clowns now laughed aloud at the mysterious voice. It was the northern blast that found its way through the crannies of the wall to the groaning pipes that alarmed the country round for a century.

HABITS OF LIFE.—There is no telling how much a man can accomplish by industry and perseverance. One man may, by justly dividing his time and properly filling it up, live a much longer life than his neighbor, whose years are equal to his own. There are many men who dread wearing themselves out, and after all their care, probably die prematurely by rusting out. There is no estimating the extent to which the human mind and human effort may go, when properly directed. Give a man books and industry, and how wise may he become—give him a warm heart, and how much good he may devise—give him the disciplining power over himself, and how much good he will find opportunity to do.

The old proverb says, 'Have not too many irons in the fire, lest some of them burn.' But the mind needs variety; and the active man can find time to do efficiently and thoroughly more than most people, or even himself, would believe till the experiment were made. It often happens, too, that those who let their irons burn, are they who are over anxious to keep themselves free from accumulating responsibilities.—*Watchtower.*

THE BIBLE.—The other day I looked in my Bible as it lay on the sideboard, and thought to myself how much I neglected it. What is a chapter in the morning and another at night? said I; why, if I looked upon it as the gift of God, given to warn me from evil, to console me in trouble, to direct me in difficulty, and to guide me to glory, I should prize it as a treasure, and commune with it continually, as with a friend. Do you ever neglect your Bible? What a punishment it would be to us, if an angel were sent down from heaven to close the leaves of the Bible forever from our view! The thought is enough to make us value the Bible.

DEATH THE GREAT LEVELLER.—One of the eastern monarchs in an evening walk observed a Dervise who was sitting and appeared to be profoundly contemplating a human skull which he held in his lap. His attitude and manner surprised the monarch, and he inquired why it was he was thus deeply engaged in meditation.—'Sire,' replied the Dervise, 'this skull was presented to me this morning; and I have from that moment been vainly endeavoring to discover whether it was the skull of a powerful monarch like your majesty, or of a poor Dervise like myself.'

A "LAMB."—We find it stated in the Glasgow Scottish Guardian, that "the Archbishop of Paris had made a splendid offering to the church of Notre Dame de Deliverance, in Normandy, in fulfillment of a vow he had made conditionally on the conversion of Talleyrand. The offering, which is an image has inscribed on its pedestal words to this effect:—'Offered to the Holy Virgin, the mother of God, in grateful commemoration of her divine grace, in bringing back a stray lamb to the fold of God's church.' If Talleyrand were still alive, this would doubtless make him cry 'bah!' By the way, how did the Archbishop ascertain that it was the grace of the Virgin Mary, that converted the great diplomatist? Is he sure that he has not presented his offering to the wrong saint?—*N. Y. Observer.*

ANECDOTE.—A colored servant happening to hear a clergyman complaining to his master of the insufficiency of his salary, thought the minister was complaining of the drought and scarcity of vegetables, ran to the garden and conveyed to the chaise of the minister a large quantity of celery, &c. After the worthy guest had gone, the negro came in and said, 'Massa, I guess Mr. — got salary enough now; I cram his big empty box full.'

UNSAINTIFIED AFFLICTION.—Upon many men trouble after trouble is poured forth, and yet they are like the stones of the street. These are trodden under foot—the showers fall—the sun comes out again—and they ever continue as they were—*stones—Tholuck.*

TIME.—'Take care of the cents, the dollars will take care of themselves!' is the maxim of the devotees of mammon: 'Take care of the minutes, the hours will take care of themselves,' is a far better maxim, and one that will not be disregarded by him who wishes to make a wise improvement of his time.

CLOTHING.—Augustus Caesar, the greatest of the Roman Emperors, used to wear no other clothing but that made by his wife and daughters. It was a frequent and just remark of his, that 'rich and gay clothing was either the ensign of pride, or the nurse of luxury.'

THE DRUNKARD.—When Eschines applauded Philip, King of Macedonia, as a jovial man who would drink freely, Demosthenes replied, 'that it was a good quality in a sponge, but not in a king.' The remark would have been as apropos had he used the term man instead of 'king.'—*Baptist Banner.*

TRUE PHILOSOPHY.—It is related of a famous philosopher, who, when he had lost all his property by fire, said, 'All my treasures are with me—justice, virtue, temperance, and this inviolable principle, not to esteem any thing as my proper good that can be taken from me.'

CARD TO THE LADIES.
New Millinery & Fancy Goods.
MISS C. PETTIBONE,
Has this day received from New-York, a new supply of fashionable Fall and Winter Goods.

CONSISTING IN PART OF
Rich and elegant Satins; figured and plain Silks of various colors; Silk Velvets; figured and plain Foul de soi; a choice selection of the most fashionable Winter Flowers; Victoria Head Dresses; a large assortment of the newest style of Ribbons, Satin Tastes, Chenille Cord, French Collars, Blonde Scarfs, black and white Blonde Lace, Wire net do., black Lace for trimmings, Silk Fringe, &c. &c.
A splendid assortment of Silk Hats and Hoods, fine Florence Tuscan do., color'd and plain Straw do., Also ready made Cloaks, and particular attention to Dress making and repairing Tuscan and Straw Hats.
The latest fashions for Hats, Dresses, and Cloaks.
Six good girls wanted immediately.
235 Main-st. Nov. 16.

NEW SCHOOL BOOKS.
READER'S GUIDE; containing a notice of the Elementary sounds in the English Language.—Instructions for reading both prose and verse, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

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SMITH'S SCHOOL GEOGRAPHY & ATLAS; a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas T. Smiley, A. M., M. D.
MARSHALL'S WRITING BOOKS; a new and valuable system of writing, in 4 numbers.
CHEEVER'S LATIN ACCIDENCE; revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.
Also, in the press, a new and greatly enlarged and improved edition of Olney's Arithmetic, for the use of Schools.

CANFIELD & ROBINS, 180 Main St.

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Question Book, Vol. 1st.
SECOND EDITION.

So great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1.50 per dozen.

CANFIELD & ROBINS.

Hartford, July 20, 1838.

COMPREHENSIVE COMMENTARY.
The Fifth Volume of the Comprehensive Commentary is now received by the subscribers, and is ready for delivery to subscribers on application.

CANFIELD & ROBINS.

October 26.

TO SCHOOL TEACHERS AND COMMITTEES.
THE subscribers offer for sale all the variety of School Books in use in this State, on the most reasonable terms. Those who wish to purchase are invited to call and examine for themselves.

CANFIELD & ROBINS.

Oct. 26.

JUST RECEIVED AND FOR SALE BY
CANFIELD & ROBINS,
A Large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.

Those desirous of purchasing will call. All orders from the country shall receive prompt attention.
Also, JUST RECEIVED, NEW BOOKS.
Ticknor's Medical Philosophy.
Tindale's New Testament.
The Mother in her family, by Dr. Alcott.
Biblical Analysis or Topical arrangement of the Scriptures.
Clark's Lectures to Young People.
July 13.

NEW BOOKS.

EGYPT, Arabia Petrea, and the Holy Land, by an American.
Greece, Turkey and Europe, by do.
Dick's Celestial Scenery, New Ed.
Hill and Valley.
Modern Society.
Memoir of Mrs. Taylor.
McGie's Lectures on the book of Esther.
Young Ladies' Gift, 2d Series.
Memoir of H. Sinclair.
Our Protestant Forefathers.
Lily of the Valley.
A Leaf from the Tree of Life.
Christian Confidence, by Dr. Spring.
Advice to a Young Christian.
For sale by
CANFIELD & ROBINS.

Sept. 14.

Cash paid for Pork in the Hog.
THE subscriber will commence purchasing Pork in the Hog about the 16th of Sept. Persons having Pork to dispose of, are invited to call and make arrangements with the subscriber, previous to bringing it to market. The highest price will be paid if it is the first quality, and if not, price accordingly; the cases or skins will be expected with the Pork, for making Sausages. Also, will purchase Sage.

New Lard, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, that the people may not be disappointed when they come. All are invited to come, that have money to buy.

J. M. GLAZIER.

No. 79 State street.

September 6.

W. S. CRANE,
DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parnleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bry-an, New York.
March 31st, 1838.

AGENTS WANTED.

THE subscribers will give employment to a number of faithful agents in circulating a very popular work.

CANFIELD & ROBINS.

Hartford, Sept. 12.

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CAN be had by the Hundred or Dozen, at CANFIELD & ROBINS', 180 Main Street.

Sept. 14.

TO LET.

THE Dwelling House No. 40 Windsor street. Rent low.—possession given immediately. Apply to
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Oct. 19.

RIPLEY'S
NOTES ON THE GOSPELS.

THE FOUR GOSPELS; WITH NOTES, chiefly explanatory, designed for Teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in the Newton Theological Institution—complete in two volumes.
This work should be in the hands of every student of the Bible,—especially every Sabbath School and Bible Class Teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

RECOMMENDATIONS.
[From Rev. Robert Turnbull, Pastor of the South Baptist Church, Hartford, Conn.]
Having introduced Professor Riple's Notes into my Bible class about six months ago, I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost every thing I could wish as a class book. The value of the Notes consists chiefly in their brevity, judiciousness and simplicity. The difficult passages are satisfactorily discussed, while those of a plainer and more intelligible nature are passed over with brief notices. Professor Riple's style is plain and chaste,—not loaded with redundancies, nor bristling with epithets and antitheses. His spirit is eminently Christian, or in other words, it is modest, humble, and devout. His topics for practical reflection, which he merely indicates, are well chosen and happily expressed. I have much pleasure in recommending the work as the best of its kind, for a text-book in Bible Classes and Sabbath Schools.

Hartford, July 17, 1838.
[From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.]
The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.
He seems, besides, to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.
This rare excellence in writings of any kind, and especially in those whose object is to illustrate the word of God.
[From R. E. Pattison, D. D., President of Waterville College.]
I know not that I have ever read so much commentary with so few occasions to dissent from the views of the author. Taking every thing into consideration, I should sooner recommend the Notes to that class of persons for whom they were designed than any other with which I am acquainted.

R. E. PATTISON.

Waterville College July, 1838.

From Rev. Stephen Chapin, D. D., President of Columbian College, Washington, D. C.
His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. Riple's, that he helps the reader where he needs help, and when he does not, he lets him go alone. On plain texts, his notes are not obtruded; but on the obscure, they are sound and satisfactory. In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust, that a liberal encouragement will be extended by the Christian community.

S. CHAPIN.

College Hill, D. C., Aug. 8, 1838.

From Rev. Luther Crawford, Sec'y Am. Bapt. Home Miss Society, N. York.
I have perused the second edition of Riple's Notes on the Gospels with more than usual attention. I cannot but regard this as the safest and most unexceptionable work there is to be found of the kind, and should rejoice to hear of its extensive circulation through all our families and Sabbath Schools.

LUTHER CRAWFORD.

New York, August 6, 1838.

From the Rev. J. S. Bacon, Lynn, Mass.
The teacher or scholar will find in this work a greater number of just such questions, as he would desire to ask, intelligibly and satisfactorily answered, than in any other. I should be happy to see it in every family and in the hand of every Sabbath School Teacher, and Scholar of suitable age, in the land.

J. S. BACON.

Lynn, July 7, 1838.

From Rev. N. W. Williams, Beverly, Mass.
It gives me pleasure to add my testimony to that of others in favor of the work. I hope, it will find a place among all our Sabbath School Teachers, and in families generally, as a work which, if it ain not at novelty of ideas, may be relied on as explaining the text in a clear and comprehensive manner.

N. W. WILLIAMS.

Beverly, July 17, 1838.

From Baker and Hume, Norfolk, Va.
We have carefully examined Riple's Notes on the Gospels, and feel no hesitation in saying, that they are well calculated to answer the ends for which they were designed. Some may possibly object to the brevity of the notes; in our estimation, they are sufficiently extensive for all ordinary purposes. Were the work more voluminous, it would be less read, and consequently, less useful. This is an important consideration, and it should be allowed due weight. The style of the work merits particular commendation.—While plain and unostentatious, it is chaste and perspicuous. The faithfulness of the author, in his notes on those passages of Scripture which have reference to the subject of baptism, should commend the work to every member of our denomination. We trust that the period is not far distant, when a copy of it will be found in every Baptist family in the United States.

JOSEPH A. WARNE.

Norfolk, Va., Aug. 11, 1838. THOMAS HUME.

From Rev. J. A. Warne, Editor of the Comprehensive Commentary.
The author has fulfilled his promise of affording assistance to teachers and Bible class pupils, without doing for them the work of studying their lessons. It may not seem proper to institute comparisons between Riple's and Barnes; and yet I will just say, that Prof. Riple is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and I cannot wish he were adopted universally, in place of Barnes, in our Sabbath Schools.

JOSEPH A. WARNE.

Philadelphia, August 15, 1838.

From the Biblical Repository, Andover Mass.
There are three things in these Notes which have given us much satisfaction; first, the kind and catholic spirit every where manifest—second, the labor is bestowed upon the really difficult texts—third, the practical reflections are few and to the point.

From Zion's Advocate, Portland.

These Notes breathe throughout the spirit of fervent piety; and he who reads them will be improved in piety as well as in knowledge. We cordially recommend this work to all engaged in Sabbath School or Bible Class instruction, and to heads of families who cannot purchase more expensive works.

From the Christian Review.

Professor Riple has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vivacious, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.

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WANTED IMMEDIATELY,

A T this Office, two boys from 15 to 17 years of age, as apprentices to the Printing Business. Those of good moral character will find a good situation.

Oct. 19.

NEW FALL GOODS.
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Is now opening a complete assortment of seasonable DRY GOODS, among which are
BROAD CLOTHS, CASSIMERES, AND SATINETTES, in a fresh and full assortment, some of the styles for Boys' wear; MERINOES, an assortment rarely met with, in almost every quality and equalled; BOMBazines, a complete assortment; CHALLEYS, MOULIN DE LAINS, of entire new patterns, and cheaper than ever offered; FLANNELS, in white and all colors; some figured, patent do. warranted not to shrink in washing; SILKS, an entire full stock, among them are splendid Jet, Blue Black and colored, some small figured ones, the handsomest ever brought to the city.

The success the subscriber has met with in this branch of his business, has induced him to pay special attention to the fabric as well as richness of the article, and those who want durable and good Silks, will find it for their advantage to examine his stock.
Rich fall and winter French, English and American CALICOES, of modern patterns, among which are some Mouslin De Lains patterns. SHAWLS, HANDKERCHIEFS, &c. &c.
DOMESTIC GOODS in every style, Waltham and Hamilton Cottons, Cotton Yarn, Worsted for Working, Marking Canvass, &c. &c.
All new, and as cheap as can be found in any establishment in the state.
Hartford, Aug. 31.

NEW FALL GOODS.

AARON CLAPP has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him thus to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadcloths, Cassimeres, Sattinets; a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mouseline de Laines, London and French dark Calico Prints, Chally Patterns, a large assortment of Shawls and Ribbons, Cloths, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirtings, Tickings, Battings, N. B. Bonnets, Travelling Baskets, Shell and Horn Combs, Head Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.
Sept. 14.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptness, and this endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

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Albert Day,	Ezra White, Jr.
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ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

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Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or amply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

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DAVID F. ROBINSON, Pres't.

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March 23, 1838.

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17 The Aetna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838.

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